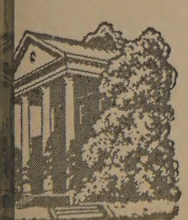
CHRISTIAN EDUCATION

FINDINGS

NOVEMBER 1959

Navaho Indians will share in observing Universal Bible Week



3 The Church Is a Teacher, Too

5 Let Books Serve You

8 Acceptance and Love Are Not Enough

10 How to Observe Bible Sunday

15 Parish Goals in Christian Education

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FINDINGS Reprints

Since the announcement in the September issue that a number of reprints from past issues were available, FINDINGS has been swamped with requests for these articles. Seven thousand copies of the chart, "A Summary of Information on Seabury Series Courses," and four thousand copies of the Rt. Rev. Iveson B. Noland's article, "The Call of the Christian Teacher," have been mailed on request. Bishop Noland's article was also reprinted by the Department of Christian Education of the Diocese of Louisiana for use at diocesan conferences. The Rev. Elsom Eldridge's article on a task area description for church school teachers, "It's Nice to Know What You're Doing," first published and reprinted two years ago, is now in its fourth reprinting, totaling six thousand copies.

"The Parish Committee on Christian Education" (November, 1957) has been reprinted and is now available. All Department reprints are free when ordered in fewer than twenty copies; twenty or more copies cost 5 cents each. Orders should be sent to FINDINGS, 28 Havemeyer Place, Greenwich, Conn. Checks payable to Lindley M. Franklin, Jr., Treasurer, should accompany all orders that require payment.

The Seabury Series chart referred to above and a "List of Scripture Passages in the Book of Common Prayer," prepared by the late Herbert H. Powell (November, 1958), are both available without charge from The Seabury Press, 1 Fawcett Place, Greenwich, Conn. These reprints are provided free in any quantity by The Press as a service to the Church.

FINDINGS

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CHRISTIAN EDUCATION

FINDINGS

Contents for November 1959 ***Volume 7, Number 9***

ARTICLES

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5 **Let books serve you**—*to meet your children's needs, to broaden their interests, and to deepen your family loyalties—advises Mrs. Leonard F. Thornton, Jr., Executive Secretary, Children's Division. Mrs. Thornton lists some criteria for choosing books for children.*

8 **Acceptance and love are not enough.** *Christian teachers must also work to help children through their present dilemmas and to enable them to respond to God's ever-present love in their lives. The author is Miss Eleanor E. Sandt, Junior-High-School Editor in the Division of Curriculum Development.*

10 **How to observe Bible Sunday** *is the theme of an article by the Rev. David B. Reed, Assistant to the Director of the Overseas Department and a member of the Advisory Council of the American Bible Society.*

11 **Let's pull no punches,** *urges Mrs. Richard L. Harbour in writing about how we can help young people find their Christian vocation, whether as laymen or ordained priests. This article is intended to serve as a leader's guide for the Youth Division's new book on Christian vocation,* Don't Miss Your Calling!

13 **God's love at work** *can be shown through the 1959–1960 Children's Mission Study, says Miss Lillian M. Boyd, Associate Secretary of Christian Education in the Diocese of Massachusetts. Miss Boyd reviews the leader's manual,* Harvest in the Caribbean, *and shows how leaders may be trained to make good use of it.*

15 **Parish goals in Christian education** *are specified by the Rev. Donald W. Crawford, Christ Church, Greenwich, Conn. Mr. Crawford speaks particularly of the importance of the Bible and the Church in Christian education.*

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Acknowledgments: Cover photograph courtesy of American Bible Society; pages 5, 8, and 9, Clark and Clark; page 7, William Mitcham; page 11, Edward Wallowitch. The photograph on page 3 is of the Rev. Don C. Shaw celebrating Holy Communion at St. Michael and All Angels Church, Adelphi, Md. The drawing on page 15 is by Robert Charles Brown.

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The Church Is a Teacher, Too

by J. Donald Butler
Presbyterian Theological Seminary
Austin, Tex.

CAN IT BE that we are overlooking something important in the work of the church school? It may be that in our efforts to teach the Christian faith—often devoted efforts—we forget that the Church is a teacher, too.

What are the parts of a Christian education program as we commonly think of it? There must be, of course, a place for church school classes to meet, so we need physical space and equipment, the more adequate the better.

We need teachers. More commonly than not our churches are beggars at this point, and we draft anyone we can in order to have a teacher for every class. (And we sometimes fall short even here.) More commonly now, we recognize that teachers must be trained in order to do a good job, so we make some provision for leadership training.

We must have something to teach, so we use a curriculum for the church school. Since 1870, when the Uniform Lessons were begun, our churches have been printing lesson materials of various sorts. There has been significant and united interdenominational cooperation in this effort. And in recent years radical new advances have been made, bringing curriculum materials to a new high-level quality.

If the Church is to be consistent and diligent in teaching the Faith, there must be planning and provision for such teaching. This means a program. There must be time set apart, as has been done for the Sunday church school, for the vacation church school, and for the weekday church school, and, as in many churches and communities, for the various youth fellowships, for adult education in the church, for young adult groups, and for a number of others.

And if all or many of these things are to be done, there must be someone to plan and to see that plans are carried out. In most of our churches this means that there must be a broad-shouldered superintendent of the Sunday church school who can carry the heavy and often thankless burdens of keeping the wheels moving. In more recent years, many of our churches have established Christian education committees which plan for the entire teaching program of the church. Among other things, they have helped to spread this burden more widely, making it no longer the responsibility of one or two people.

One of the ingredients most recently added in the teaching ministry of the Church is the revived recognition that the home is important in Christian nurture. With varying degrees of success, a real effort has been made to acknowledge the joint responsibility of the home and Church for the Christian nurture of the child.

But have we missed something in this quick rundown of the constituents of a program of teaching in the Church? Yes, I believe we have. Furthermore,

I believe it is a very commonly omitted element in the thinking which goes on in our churches.

What Is Missing?

What has been missed is the recognition that the Church itself is a teacher. And it may be added that unless the Church does teach, all of our planning of Christian education programs is so much busywork leading to little result. When our churches are not the true Church at work teaching, they teach nevertheless—but the teaching is quite contrary to what we consciously intend. This may be one of the reasons why the term *Sunday school* has become a term of ridicule. "Don't think that this is a Sunday school picnic," we sometimes say when we want people to be serious about a task at hand. Well, the teaching ministry of the Church is no Sunday school picnic!

What do we mean when we say that the Church teaches? We mean, first of all, that the Church is not the Church unless it is the fellowship of the Holy Spirit. It is the Christian community in which individual believers are members of the Body of Christ and intimately bound together in a communion in which they partake of the Spirit and of one another.

The child, youth, or adult who is taught in this community is either part of it or is at least taught within its life. The teacher who teaches him is not separate from this community; he is part of it if he is a true Christian and a truly Christian teacher. Particularly to younger children, the teacher is the representative of the Church. To older children, youth, and adults, much that is behind what we consciously teach also teaches alongside of our conscious teaching. It comes from behind and beside us because it is in the quality of the fellowship of which we are a part. This teaching of the Church may confirm and strengthen our intended teaching. But also it may contradict our teaching. Too, it may judge our teaching because we are so shallow and human in what we say; and the Spirit of God is so much more than we conceive Him to be. His reality makes our flimsy caricature of the Christian faith look like a dime-store purchase.

The Home and the Christian Community

This true Church which is the Body of Christ has members—individual members—such as you and me. But it also has groups which are members, if these groups share the fellowship of the Holy Spirit which is the true Church. Every group comprising our churches should be primarily this, and not simply an "organization" within the Church.

It is very important for us to see that our homes should also be this kind of unit, not just a place for shelter, nourishment, and the bearing and raising of children. Our families can be a real part of the Church—as much as and more than any organization which meets in the church—if they draw their life from the love of God and the fellowship of His Spirit.

When families are a part of the Body of Christ, their place in the nurture of children in the Christian faith becomes far more significant than mere cooperation with the Church in its teaching. Families are places in which the Faith is lived and practiced in community, and therefore the Faith is made vital and immediate to all who live and grow in the home. This is true even in the midst of the tensions and struggles of the home—yes, even in spite of and sometimes because of the arguments common in our homes. A home can't be a true home, even in the Christian sense, unless it is a place where you can let down your hair and be yourself, sometimes your worst self.

How Do People Come by Their Faith?

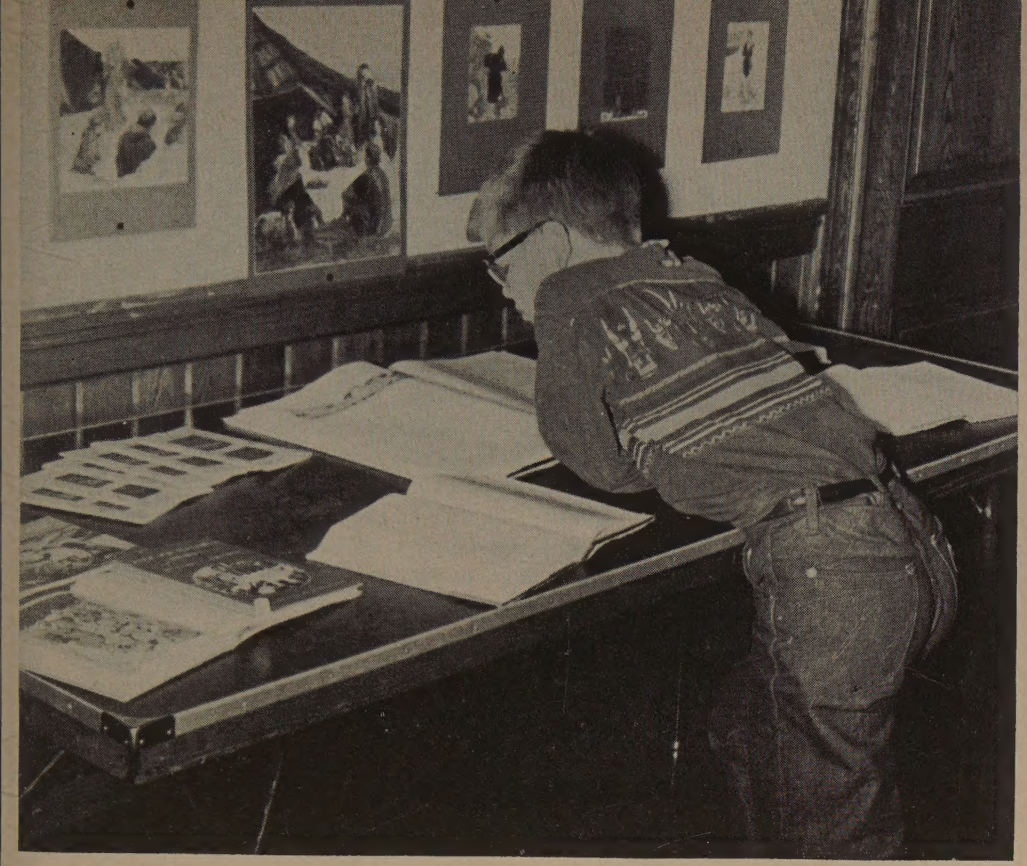
A child's religious faith does not come entirely from what we intend in teaching him, either as parents or teachers. It comes also from what we are unconsciously teaching. In fact, our teaching is likely to have little result unless we, as parents and teachers, are genuine Christians when we are not thinking about our faith. If the child cannot recognize deep devotion and Christian personality in us, quite apart from what we try to teach him, he is not likely to take our teaching very seriously.

Similarly, if the churches, and also the homes, in which we teach do not impress him as really Christian, then our teaching is not likely to win his serious attention. If the Church doesn't have a chance, at least once in awhile, to show the child that what it is, is of Christ and the Spirit of God, our teaching will not do much for him. But if the life of the Church is so genuinely the fellowship of the Spirit that the child comes to sense this, then by that fact alone some very good teaching has been done, even though the teacher is not the one who has done it. This is not to say that the teaching act is unimportant; it is rather to say that if we try to teach without depending also upon the Church as a teacher, our work is pretty feeble if not futile.

The Church, Humility, and Strength in Teaching

Teachers and parents who recognize this should be made both humble and strong. They will be humble because they will realize that they are only agents of the true Church, which is the Body of Christ and the fellowship of the Spirit. While they must be diligent to do their very best, they will be humble in the realization that the Church also teaches and that they are not therefore the only teachers that children in the Church have. In this realization they will be strong also because they know that their efforts can be supplemented, strengthened, and often corrected by the true Church, by the work of the Holy Spirit in the community of believers. For this community surrounds them if and when it is truly present. They are part of it as teachers, and the learners are part of it. It is as though the Spirit of God is the teacher and not we ourselves. Who else in the last analysis can teach the true Faith?

This article is one of the series planned by the Committee on Children's Work of the Division of Christian Education of the National Council of Churches of Christ in the United States of America. It is being used by several cooperating communions.



"Some books are to be tasted, others to be swallowed, and some few to be chewed and digested."
Francis Bacon

Let Books Serve You

By Maxine Thornton
Executive Secretary, Children's Division

I REMEMBER, from a time when I was quite young, the grownups in my family talking about a neighbor who had a new baby. When my parents went to see her, they found her reading a weighty tome on child rearing. This was thought to be quite amusing and, in the weeks that followed, was often referred to. I was puzzled and slightly angry with the grownups, but I was not sure just why. Now I understand my reaction more fully.

The time is past when reading for new knowledge, for fun, or for a more adequate grasp of familiar material is worthy of neighborly comment. The "reader," young and old, is respected, encouraged, often envied. Books abound for boys and girls of all ages. However, books with more than incidental ethical or moral dimensions are scarce. In all the welter of themes being written about, books with religious subject matter or dealing with ever-present religious questions and issues are a mere anthill. By contrast, there are mountains of books spinning good yarns, books about science for the young, and books about geography and national life in every corner of the globe. Reflection and speculation on why this is so is worth while, but it is not the purpose of this article. We are approaching Christmas, when parents and other relatives will be buying books as presents for children. Our purpose here is to give "how to" helps in choosing these books, at least some of which should deal with religious issues or subject matter. Our intention is to suggest a basis on which one can go to a bookstore or library and avoid feeling lost in the wealth of choice.

Fit the Book to the Child

The most basic factor of all is to know your child, for there is no escaping the necessity of fitting the book to him. This doesn't mean that the twelve-year-old who is keen on baseball should get every good baseball book on the market! We are suggesting a deeper level of "fitting" than matching a child's interests with titles. It's more in the area of the child's aptitudes and personality that the parent or teacher needs to think as he chooses. The ten-year-old girl who sings and dances as she plays, flits about the house, or is often found talking to her doll of all manner of things, may love fanciful stories, fairy tales, humanlike animal stories. It's worth testing with one or two books of this type. An earth-bound, literal-minded nine-year-old boy who must have every detail just right and collects more things than most mothers can bear will probably respond to stories of famous Americans, Old Testament heroes,

great men and women of all time. The eleven-year-old who watches the television schedule for science shows, tales of space men, programs about doctors and hospitals, and makes life miserable for everybody if he can't interrupt midweek evening study for an "assigned" program he wants to see, is not to be dealt with harshly. He is to be encouraged with books about these very things written for his *reading* level, not his age level (unless they are the same). If you don't know his reading level, ask his teacher, or ask the child. Many children *know* these days!

Family Values and Loyalties

The second most important factor to consider is the matter of family values and loyalties. What does your family hold as *very important* in learning to live in family, community, nation, and world? What role does the Church play for you in understanding our world and relationships between persons? How do you live with tension and conflict in family and community? The answers your family gives to such questions will help you select books for your children. No matter what the cultural pattern of your community is—whether confining or oversophisticated to name two extremes—it need not limit your search for a deeper understanding of the realities your family holds precious. Books will help you keep ideas moving.

Let's look briefly at the great need today for families to see the world as one. This need is enormous. It is sad but true that the phrase "one world" is less an expression of idealism than it is of plain geographical and technical fact. If you live in the Midwest, there may not be in your day-by-day interchange much feeling that the people of India are your neighbors. If you live in a small New England town, you may not have many opportunities to know Negroes, Jews, Asians, Roman Catholics—persons of minority groups. If you live on the West Coast, people of our fiftieth state may be a real part of your living, but New Yorkers may seem "foreign." Books can help telescope the expanse of geography, bridge differences of culture, and eliminate the divisiveness of racial differences. In the May 10, 1959, *New York Times* Children's Book Section (always excellent) there is an article by Chad Walsh, "A Reading Trip Abroad," which speaks precisely to this point.

Or let's think about a concern closer and more real to many of us. Let's suppose that your family considers tension and conflict to be a part of life, here to stay, and it is necessary that children learn to live with these forces. Nonetheless, as Churchmen and Christians, you feel you need not run from tension and conflict, or be immobilized by them, nor yet go about prolonging their existence. Certainly your children will meet plenty of tension and conflict, and they need your help in understanding and reducing their destructive effects. As parents we can help ourselves and our children by encouraging the reading of books whose contents involve some of the tensions of life today and which attempt to show, in quite human terms, how they can be met or dealt with. If we keep watching, we may find more books like *The Promise*, the fourth-grade reader in the Seabury Series, which shows the power and grace of God enabling children and adults to live with such issues.

Here is another possible line of pursuit. If your family is keen on the natural world—has a garden, loves camping, lives in the country and loves it—you can turn this natural love into joy and the satisfaction of really *knowing* God's created world. Children of six to eight are full of curiosity about plants, animals, stars, rocks, water, babies. Children of eleven to thirteen have learned quantities of assorted facts about these same things. You will need to interpret all this wonderful knowledge as a gift from God, to be enjoyed, respected, and tended with loving care, if your child's store of information is to have the quality of true "knowing." You will very likely have to encourage an attitude of Christian stewardship that will place this love of the natural world in the context of God's love for us. For our times and our urban culture, experiences which bring nature close are of utmost importance. There are books that do so.

Suited to Age and Development

A third important factor in choosing books is to know something of the typical interests, the social and physical development, of the child for whom the books are intended. The teacher's manuals in the Seabury Series are an excellent source of such data, even though the descriptions are generalized. Other standard guides are Gesell and Ilg, *The Child from Five to Ten* (Harper & Brothers, $4.95) and Jenkins, Shacter, and Bauer, *These Are Your Children* (Scott, Foresman & Company, regular edition, $2.50). If your child doesn't fit a generalized description exactly, it doesn't mean he is not normal and typical; it is still his own level of development that must be taken seriously when selecting books for him. For example, the child of seven is supposed to be interested in the physical world and very ritualistic in playing group games. But perhaps your seven-year-old, who grew up in a city apartment, has never looked twice at the stars and plays group games only at school recess under adult supervision! On the other hand, he loves store-bought games which can be played on the living-room floor and tries to grow watermelons from wet seeds in the kitchen window box. A parent can recognize the developmental phase and quietly provide an appropriate book or two from the library.

Some Do's and Don't's

A fourth factor to keep in mind in selecting books from the library or as gifts is a technical or practical one. Here are some do's and don't's that may help.

■ Don't select books that are too long. By ten a child may be quite precise and say, "I like books with x number of pages."

■ Do look at the style and size of print. Babyish printing will bring immediate rejection, as will print that is too fine. School readers will help guide you.

■ Do consider the shape of the book. The wide, horizontally shaped book is fine for the two-handed, grab-from-the-top, hold-close-to-the-tummy five-year-

old, but awkward for age nine who lies on his tummy at the end of the day and reads a bit before turning out the light.

■ Unless you have three or four younger children who will grow up to them, don't put your money into very expensive books specialized for a given age. If it's a classic like the *Arabian Nights* or *Tom Sawyer*, you may wish to make an exception and buy a nice edition. (When Landmark books went to $2.50 from $2.00 two years ago, our family reluctantly cut down the purchase of these *very* fine storylike history books.)

■ Do watch how a child responds to the books he has; take him to the library for browsing; give him leeway but not license when he selects his own reading material.

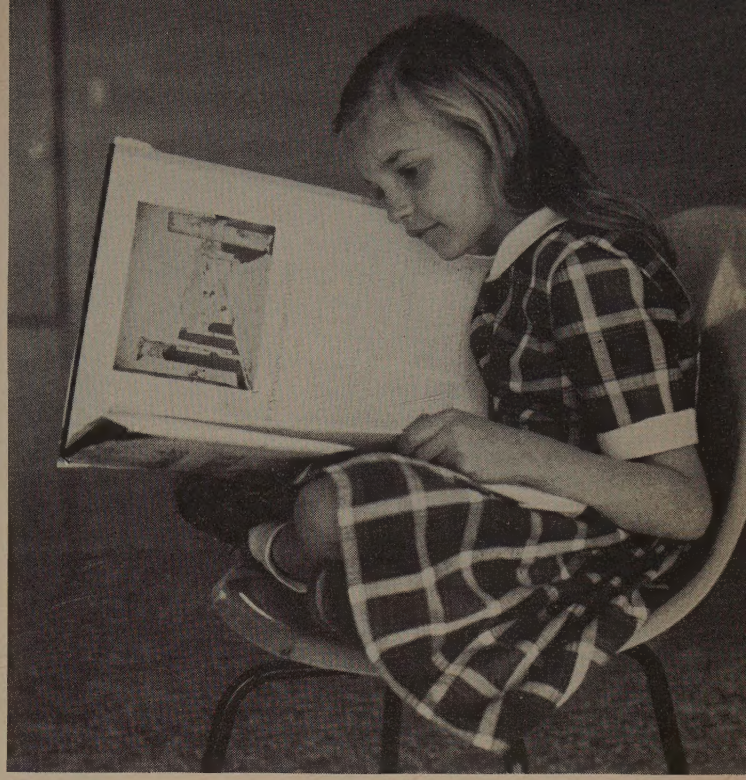
■ Don't fail to take a close look at illustrations or photography. Much as most children love A. A. Milne's books, I've yet to see a child really pause over one of the typical illustrations. If your child is young, uncluttered illustrations, clear colors and photographs are important. If he is near the teen age, the children in the pictures should be near his age, and the activity portrayed typical. Watch for naturalness in the art or photography, but avoid stereotypes.

■ Do use nearby resources to help you: the teacher at school, the children's book librarian, the *New York Times* and *Herald Tribune* children's book sections. The *Times* gives thirty-two pages to children's books two or three times a year—a real treasure of comment and a practical guide. It is probably available in your public library. The *Times* also includes a few children's titles in its weekly Book Review. Watch reviews of children's books in our own FINDINGS and in your children's magazines.

Books and Christian Education

One final point needs to be made to parents, teachers, and friends who select books for children. The task of Christian education—to provide learning experiences and activities through which persons come to understand themselves as members of the Body of Christ—involves this seemingly simple everyday custom of selecting books for others. A book may or may not contribute to the Christian education of the child for whom it is intended. Every book has a stated or implied view of the world, a point of view about man, a presupposition about the source of all life. Every author reveals something of his own theology as he writes, something of his ultimate loyalty. Your child may not be *harmed* by a book full of the nonsense that people can solve their problems by wit or know-how alone, but he certainly won't be *helped* by such a book to live by faith and grace as a member of the people of God.

Closely related to this is the desire of most parents and teachers that their children be somewhat literate about the Bible, church history, and our own Church and liturgy. Such literacy is important, and this body of knowledge must be imparted. Books written for this purpose, however, are not a substitute for books that wrestle with other issues of ultimate importance: the meaning of forgiveness, the relationship of freedom and authority, issues of



"Books are . . . man's memory and his aspiration, the link between his present and his past . . ." *Stephen Vincent Benét*

right and wrong, and the like. It is necessary to keep a watchful eye on *whether* such issues are recognized in a particular book, *how* they are explored and dealt with, and *what* answers are pointed to. Beware of blueprint moralistic or pious resolutions to the dilemmas in life which have baffled man in all recorded history!

Lest all this seem remote without examples, here are a few books that should commend themselves to you and that fulfill some or all of the guideposts suggested in this article.

Bible Readings for Boys and Girls (Thomas Nelson & Sons, $3.00). Ages nine to twelve.

The Big World and the Little House, by Ruth Krauss, illustrated by Marc Simont (Harper & Brothers, $2.50). Ages five to eight.

"Getting to Know" Books, by various authors and artists (Coward-McCann, $2.50 each). A series of eighteen titles covering Alaska, Canada, Germany, Greece, Hawaii, Korea, Lebanon, Liberia, Malaya, Mexico, Panama, Philippines, Puerto Rico, Spain, Thailand, Turkey, the U.S.S.R., and the Virgin Islands. Ages nine to eleven.

Gift from the Mikado, by Elizabeth P. Fleming (The Westminster Press, $2.95). Ages nine to fourteen.

The Golden Bible for Children: The New Testament, edited and arranged by Elsa Jane Werner, illustrated by Alice and Martin Provensen (Simon and Schuster, $3.95). Ages six to twelve.

Jesus, the Little New Baby, by Mary Edna Lloyd (Abingdon Press, $1.00). Ages three to six.

Tell Me About Christmas, by Mary Alice Jones (Rand McNally & Co., $2.50). See review on page 21. Ages six to eight.

The Tenement Tree, written and illustrated by Kate Seredy (The Viking Press, $3.00). Ages six to ten.

To "help" means to "enable" and to "strengthen."

"The purpose of Christian education is to help each person to see, understand, and respond to God's action in his life, and in the lives of others, insofar as he is able."

Acceptance and Love Are Not Enough

by Eleanor E. Sandt
Junior-High-School Editor
Division of Curriculum Development

Accept and *love* are important verbs, but they are sometimes stressed to the exclusion of two others in our definition of Christian education: *help* and *respond.* Let's take a look at these four words and at the way they are all important to our task.

The need to *accept* another person has too often been seen as a process of toleration. People who have this inadequate view accept the other person where he is and let him stay there. They say, if nine-year-olds like to argue, all you should do is recognize the fact and endure it. Acceptance is necessary, but we mustn't stop there. We must extend the field of operation for the child. We accept the fact that he doesn't like soup, but we nevertheless help him to taste and discover.

To *love* the child is too often understood only in terms of signs of affection and sentiment. Signs of affection have their place: a pat on the back or a brief hug often convey something that cannot be put into words. But this is not all we mean. Love involves more than affection and sentiment. Furthermore, when we think about the love of God, we must recognize that there is nothing sentimental about His love! God *cares* for His people. He cares what happens to them, and He cares enough to discipline if discipline is needed. The Hebrews, for example, had no easy march to the Promised Land; they had to learn to work together before they could leave behind the hardships of the wilderness. As parents and teachers, we, too, must often correct, insist, and follow through a directive that involves learning for the child.

Loving is giving, but the love must also be received. We can give and give, yet the gift is useless if the receiver doesn't open the package and discover what is there. Sometimes the child must be directed to see action in his behalf as a gift of love, as the way someone has shown that he cared.

Help and Respond

To *help* is too often seen as an emergency treatment, something for the present moment. To help the child in the way suggested in Seabury Series courses means to "enable" and to "strengthen." This is a long-range goal. He is strengthened to do what must be done now; having done it once, it will be easier another time.

A very simple example is the way a parent, or a friend, may try to "help" with homework. To work the arithmetic problems quickly and skillfully so that the child may turn in the correct answers is an emergency measure, but it gives false security and, in the end, cripples. Working *with* the child while he discovers the reason why these problems are baffling will truly help him to handle them for himself and enable him to move ahead in class.

To *respond* is not so much misunderstood as it is often seen in too churchly terms. How does the twelve-year-old respond to the love of God in his life? Does this mean he must kneel and say thank you, consciously listing his God-given blessings? Is this what God wants? It must be pleasing to God when it happens, but our Father undoubtedly knows His young children better than we do, and most of us know that they aren't usually pious.

Moving back a step, how does the love of God come into the life of a child (or an adult)? His love comes through some member of the Body of Christ (the Church)—through you, through his parents, through a classmate or the stranger on the corner. Remember, this is the "caring for" kind of love. Whoever acts to protect, to comfort, to direct, or to strengthen a child is bringing the love of God into his life. And as the child responds to the act of protection, comfort, direction, or strengthening, he is responding "to God's action in his life." This is not the only way he responds, but it is an important way. Can you enable him to do it? Can you strengthen him to do what he needs to do in order to grow in grace?

Again, an example may help to make this clear. The incident involves a church school outing. Jeff had lost his temper and left the group in a huff. The leader followed him and saw that he had thrown himself down under a tree. The emergency "help" might have been to go after him and bring him back. Instead, she returned to the others—who needed her, too—and said, "Jeff is out there under a tree. What do you think we ought to do about him?"

"Let him alone. It's his own fault."

"I'm not talking about whose fault it was, or why it happened. I'm asking what we ought to do now that he's out there."

"Go and get him," came from one boy.

"Do any of the rest of you think he belongs back here?"

"Oh yeah, he belongs here."

"How many of you think we should go bring him back?"

Gradually one hand after another went up, and the teacher said, "O.K., go get him." But she went, too, because another problem lay ahead.

Jeff was proud and hurt and stubborn. How could he go back? Of himself, he did not have the grace to accept what was offered by the others.

"Come on, Jeff. We want you."

Jeff turned away and looked into the distance. An arm was put around his shoulder, and he shrugged it off. The group looked baffled.

The leader went into action—not coaxing, but firm. "Jeff, they've done their part. They've come after you. Now it's your move." And she turned him around and headed him back. This time the arm around his shoulder helped him on his way, and eight little boys were united in fellowship.

The group would not have gone after the lost sheep alone. And Jeff could not have responded to their action without the help of the leader who turned him and pointed the direction for him. She enabled them all to change this small crisis into a redemptive experience, even though they never used the words.

In the Christian fellowship we bear and forbear. It's a two-way process. The leader of a group must enable some to accept and others to respond to being accepted; some to act in love and others to respond to being loved. We truly help someone to respond to the love of God in his life by standing beside him as he meets a real situation, by opening up for him the dimensions of his problem, by pointing out where he is in the situation and encouraging him to take the next step.

How does the twelve-year-old respond to God's love in his life?

How to Observe Bible Sunday

by David B. Reed
Assistant to the Director
Overseas Department

THE OBSERVANCE of "Universal Bible Week" commencing on December 6, the Second Sunday in Advent, recalls the attention of the Church to "The Book" and its role in Christianity since apostolic days. The observance emphasizes the importance of the Bible as part of the heritage of the Church.

There is no substitute for the Bible in worship, in personal devotion, or in church school instruction. Epistles and Gospels are appointed for Sundays and holidays, and Psalms and Lessons from the Old and New Testaments are assigned for Daily Morning and Evening Prayer and for other Prayer Book offices. No other church sets the Bible so centrally within its corporate worship.

Our ignorance of the Bible comes not so much from our failure to read the Holy Scriptures in our services, as from our failure to "mark, learn, and inwardly digest them" (to quote from the Collect for the Second Sunday in Advent). We need the warning of Jesus, "He who has ears to hear, let him hear." The Book of Revelation extends this warning and repeats it six times: "He who has an ear, let him hear what the Spirit says to the churches." The hearing must penetrate beyond the ear.

As Episcopalians we have, historically, depended more on our liturgy than on our church school materials to teach the Bible to our children. We have assigned certain years for heavier concentration on the Bible, but even then we have expected the mere reading or telling of a story, or a series of Bible stories, to implant the Word of God so firmly that it will never be forgotten. This method has not worked, as is obvious from the hue and cry for more effective teaching heard throughout the Episcopal Church twelve years ago. The Bible is still basic and indispensable in our Christian heritage, and the Department of Christian Education is now trying to help clergy, teachers, and parents to approach Bible study in ways that will assure not only reading and physical hearing, but inward digestion as well.

Suggested Observances

There are various ways in which "Universal Bible Week" may be fittingly observed.

1. The 1958 General Convention commended the work of the American Bible Society and urged parishes and missions to make a special offering each year for its work. Church school children may well share in this offering when they attend church services on December 6. The rector may well speak about the Bible or the Society on that day (see page 16 for one approach), or church school classes could be informed in advance of the Society's work. Penny leaflets have been prepared for children and are available from the American Bible Society, 450 Park Ave., New York 22, N.Y. (The clergy receive sample packets of literature from the Society for promoting "Universal Bible Week.")

2. Encouragement can be given to daily family Bible reading at home. The Prayer Book lists suitable selections on pages x–xlv. The American Bible Society publishes a bookmark, with daily readings from Thanksgiving to Christmas, which might be the means of getting families or individuals to begin the habit of daily Scripture reading. Help will also be found in two listings of Bible passages quoted in the Prayer Book, one by Massey Shepherd in *The Oxford American Prayer Book Commentary* (pages 945–951), and the other by Herbert H. Powell, reprinted in the November, 1958, issue of FINDINGS. (The latter list is available free from The Seabury Press, 1 Fawcett Place, Greenwich, Conn.)

3. Church school classes may be led to an interest in learning how the Bible came to us. This can be a fascinating study. The American Bible Society has pamphlets, filmstrips, and films that are useful in presenting this information to various groups. The pamphlet "The Bible Speaks to Us," one of those referred to above, is good for junior-age children.

4. Attention may also be given to the distribution of the Bible in foreign lands. The Bible has been translated into more than eleven hundred languages and dialects. Distribution of these translations is an important part of our overseas missionary activity, both to win converts and to strengthen and confirm the faith which new Christians have found already in the Word and Sacraments of God. Two American Bible Society penny papers, "The Bible in Korea" and "God So Loved the World," provide good program starters for younger children.

Conclusion

Special emphasis on the Bible in the Church one Sunday a year is not enough, nor would any church want it to be. The observance of this day primarily brings this basic concern into sharper focus. It also provides a corporate witness to the centrality of the Holy Scriptures. This is an ecumenical concern in the richest meaning of that word.

Let's Pull No Punches!

How to use *Don't Miss Your Calling!*, a new book for young people

By Virginia M. Harbour, Editor, Youth Division

THE Rev. Roderick S. French pulls no punches in *Don't Miss Your Calling!* (The Seabury Press, $.95; reviewed in the October, 1959, issue). He takes popular conceptions of the role of the Church's laity and turns them upside down, not arbitrarily, but in accord with the Biblical understanding of the mission of the Church. He is speaking primarily to young Churchmen, but many an older Churchman may find a new challenge in this book.

Mr. French's long association as a leader with the youth movements of the Episcopal Church, the ecumenical United Christian Youth Movement, and with the youth movements of many other countries through the World Council of Churches, enables him to identify himself to an unusual degree with the teenage generation. But more than this, his theological and Biblical insights are persuasively presented for a basic understanding of what life is all about.

Synopsis of Chapters

The main thesis of the book is stated in the first chapter, entitled "You *Can* Miss Your Calling." "If you look up the word *vocation* in a good dictionary, you will find at least two principal meanings given. . . ," Mr. French writes. "One of them defines the word's technical use to designate a call to the 'religious' life. Another defines its modern use as the equivalent of 'occupation' or 'job.' And the two definitions simply lie there side by side, as it were, with no relationship between them. . . . The task you and I have is to see if we can recover any necessary connection between the two sides or the two worlds. This is the same as asking whether the fact of our being Christians makes any fundamental difference in the work we are now doing and the work we will do for the rest of our lives."

Chapter 2 deals with the ministry of the laity, that is, of all who by their baptism have become part of the new People of God, the Body of Christ, and through Confirmation have received commissioning in the ongoing mission of the Church. In Chapter 3, the ministry of the ordained priest *to* the laity is beautifully set forth as a ministry which enables laymen, who are the People of God, to perform God's work in the world. Chapter 4 ("You Bet Your Life") begins to set vocational choice within this larger understanding of Christian vocation as already developed in the first three chapters. Chapter 5 faces the inevitable tensions between one's Christian vocation and the conditions of work which prevail today. Chapter 6 ("Old Things Made New") returns to the function of the parish church, both in its worship and its organizational life, especially the life of the local youth group. It describes the power of the Church to keep the tension between the demands of Christian vocation and daily work in balance.

How to Use the Book—Advance Preparation

Be sure to read *Don't Miss Your Calling!* through carefully, well ahead of your intended use of it with a group. Perhaps many of its concepts will be new to you. If so, you will need to reflect on them. What excited you? What puzzled you? Can you think of your own role (clerical or lay) in these terms? What new insights and possibilities for the effectiveness of your own ministry does the book suggest?

Next, think of your particular young people. Have any of them recently voiced concern in the general area of vocation? If so, you might pick up on this concern as a starting point. If not, a couple of weeks before the study is scheduled to begin, you might read the first paragraph of the book to the group, posing the three questions contained in it. Ask the members of the group to try for answers

to the last question, discussing it in small groups as an interest rouser to the major study. This warm up might be followed by a request for about three volunteers to serve as a steering committee. The committee can help you evaluate each session, voice the group's opinion as to the best methods of dividing into small groups for discussion purposes, and, if the committee members are capable young people, they can easily serve as discussion leaders themselves. The book is written directly to young people, and the topics for discussion are likewise addressed to them. With careful planning ahead of time, young persons can lead the sessions, provided that you, as the adult leader, continue to play an active, supporting role.

Your procedure for reading the book will depend on how many copies will be available to the group. Since this is the kind of book that young people will want to return to and reread long after the study itself is over, it is desirable that each person have a copy to read at home. If this is not possible, three or four copies can be circulated among "readers" chosen for each of the six chapters, each person reading a section of the chapter aloud to the group.

Session Procedures

The following are suggestions for chapter-by-chapter use:

The group might read Chapter 1 up to the section "Christians Are a Biblical People." There will be enough new ideas in this part of the chapter for them to stop and spend a little time digesting them. Topics 1 and 2, given at the end of the chapter, could be discussed at this point. Then, if your group is one that likes to sing and does so easily, you might suggest singing "He's Got the Whole World in His Hands" or "Jacob's Ladder," both of which can provide a good lead into the concluding sections of the chapter. At the end, tackle the Bible study suggested in topic 3.

Chapter 2 might be handled in a similar fashion, with the discussion of topic 1 following after the reading of the section "The People of God: Set Apart for a Purpose" (pages 16–21). This topic is designed simply for purposes of clarification, so there is no need to break into smaller groups for discussion at this point. If the Bible study in Chapter 1 was well received, try topic 2 after concluding Chapter 2. Otherwise move on to a discussion of the relationship of Confirmation to the concept of the laity as apostles. Ask for new understandings of Confirmation over and beyond what was said during the previous discussion (topic 2, Chapter 1). Then move on to topics 3 and 4.

Chapter 3 provides a tremendous opportunity to place the challenge of the ordained ministry before boys and full-time professional work in the Church before girls. It would be wise not to overstress this matter yourself, for the text speaks quite plainly as it is. Let the discussion grow out what the author says. However, it may be helpful if you are prepared to nurture, in later personal contacts, any little flames of interest which may appear.

You may want to write ahead of time for the various literature referred to in topic 2. Here, too, is a chance to begin planning for a vocational day, which might have far-reaching significance in the lives of many members of your group. Subsequent chapters give further suggestions for building plans for such a day. Let the young people make these as they go along.

While Chapter 3 will be of special interest to any who feel drawn to the ordained ministry of the Church, Chapter 4 should speak to all the others. Here the question becomes, "How can the job or career I am interested in serve as a vehicle for my Christian vocation?" Topic 1 allows for group attention to this question, and topic 2 for the continuation of plans for a vocational day. Topic 3 as written in the text contains an error. It should read: "Allow time at the close of the session for each person to face in silence his own aptitudes. Preferably do this in the church." The point is to allow time in a quiet atmosphere for thinking through individual hopes and aspirations and aptitudes, whether they be directed to nursing, engineering, homemaking, business, farming, teaching, or whatever.

Chapter 5 returns to the problem stated in Chapter 1, namely, that Christians often escape the claims and demands of their faith with reference to their daily lives by managing to live in two distinct and separate worlds. Here the tensions and pressures which contribute to this state of affairs are honestly faced. This is a conflict which teenagers have already encountered in everyday experience. It is good for them to face it now and to begin learning how to handle it. They will be in this dilemma repeatedly throughout their lives.

Chapter 6 provides a chance to review the purpose of corporate worship as it relates to the mission of the Church. This point was first made in Chapter 2. It bears repeating. Here, too, is a chance for the young people to reconsider the function of their youth group—again in relationship to the mission of the Church.

The vocational day which is suggested as an outgrowth of this study should be held only if there is real interest on the part of the members of your group. Involve them in the planning right through the event itself, including the writing of the thank-you letters to outside participants once it is over.

For young people who might like to do further reading, two recent publications are recommended: *Preparing for the Ministry*, by Charles F. Kemp (The Bethany Press, $1.50; reviewed on page 21 of this issue) and *As Large as Life*. The latter is a new book on Christian vocation for girls, prepared and written by the Joint Committee on Girls' Work of the Anglican Church of Canada. (The book is available by itself at $1.00 or as part of a study kit, including the book, a study guide, and supplementary materials, at $1.25. Order from The Seabury Bookstores, 1 Fawcett Place, Greenwich, Conn.)

"*Don't Miss Your Calling!* will have value well beyond this year, for the subject of vocation is a perennial teenage question. Therefore, after you have used the book this year, keep it close at hand for use again, next year or the year after, with a new group of young questioners and seekers.

Children of St. James' Church, Corn Island, Nicaragua.

God's Love at Work

Suggestions to supplement *Harvest in the Caribbean*

by Lillian M. Boyd
Associate Secretary of Christian Education
Diocese of Massachusetts

Harvest in the Caribbean, emphasizing the need for theological education in Latin America, is the 1960 Children's Mission Study Primary and Junior Leader's Manual. At first glance one wonders what theological education can possibly mean to children of this age. But, as the manual unfolds, one realizes that the National Department of Christian Education has dealt wisely with this difficult subject and has found purposes that can be made real and significant to young boys and girls.

First of all, this mission study offers a rich opportunity to help children to feel and understand something of God's love as they see it at work through the parish priest. Here is love that is active in the everyday concerns of people, love that reaches out to children of other countries and cultures. Here is the same love they themselves may have experienced in their own parish. To help a child to realize this love of God and to enter into a relationship with Him in a concern for His work is the most rewarding result of any mission study.

The mission study also provides a way for boys and girls to grow in friendship and Christian concern for the children of Costa Rica and Nicaragua, who are in so many ways just like themselves. Two children's stories by Sally Sheppard are included in the manual. In the story for primary children, Crystal McLean might be any little girl playing games, sharing in family chores, going to school and church, and looking forward with excitement to her first train ride. David Juarez, in the junior story, is a real boy, faced with decisions and making mistakes which lead to a dangerous but exciting adventure that will appeal to juniors. There are differences, too, but they are interesting differences that will attract and are not divisive. Through stories, pictures, discussion, creative activities, and worship, our boys and girls can come to realize that all are children of the same Father with common desires and needs that draw us close together.

The words of our Lord are, indeed, at the heart of missionary education: "Thou shalt love the Lord thy God . . . and they neighbor as thyself." Such spiritual growth does not happen by chance. The manual is a rich resource of material for missionary education, but the parish must plan wisely for its use. It is highly desirable to arrange for several training sessions for all leaders who will be concerned with the mission study. Frequently conferences will be planned on a diocesan or area level and may then be followed by more specific planning in each parish. Some such arrangement as the following three-session conference would be a help.

Session One

1. *The meaning of missions.* Be sure that all leaders are confronted with the basic significance of any study of missions. Allow some time to examine personal commitment, without which any study will fail.

2. *Introduce the theme* of the mission study for 1960. Allow time to guide the leaders through an exploratory examination of the mission study manual and the Church School Missionary Offering Packet. Call attention briefly to sections in Part I of the manual, such as: "The Episcopal Church in Latin America," a brief but excellent summary; "Ways to Use the Mission Study"; "Children and Missionary Education"; "Making Lesson Plans"; and "Ways and Means" with its wealth of ideas for maps, posters, pictures, songs, and games. There are also prayers in Spanish, useful hymns, audio-visual aids, resource books, and program suggestions. The manual is a gold mine from which to choose!

Part II consists of the two stories

and suggestions for activities. The story for primary children is about a little girl of Costa Rica, and the ways in which her parish priest ministers to her and her family. The junior story is about a boy of Nicaragua who later becomes a priest and ministers to his own people.

3. *Consider the children* with whom you will use the materials. Discuss the purpose of mission study for boys and girls. How might this study be best conducted at each age-level? What will be the problems in using this material? How can the study be related to other aspects of parish life and to the parish educational program, particularly to each church school course?

Use the mission study manual as a resource for the discussion. The section entitled "Children and Missionary Education" will be especially useful here. If your parish is using the Seabury Series, consider the section "Using the Mission Study with the Seabury Series." *Friends With All the World*, by Edith F. Welker (Friendship Press; cloth, $2.95; paper, $1.95) will provide further insights about the missionary education of children from four to twelve years of age; it is an excellent resource book to add to your library. (See the review in the September, 1959, FINDINGS.)

Be alert for questions and comments arising from discussion that indicate training needs that should be met in later sessions.

4. *Discuss over-all plans* and any special projects connected with the mission study.

Session Two

1. *Present background material for leaders:* (a) have a speaker tell about the Church's work in Latin America, (b) show one of the filmstrips suggested in the mission study manual, or (c) show and discuss *Dig a Furrow Deep*, the National Council film on Central America. (Be sure to order this film far in advance as prints are apt to be in great demand.)

Have an exhibit of pictures, maps, books, magazine articles, objects of interest, and other resources on Latin America available for leaders to examine. Suggest where such things may be obtained. Frequently museums, diocesan headquarters, or schools have exhibits they will lend.

Discuss: What is the mission of the Church in Central America (and Latin America)? How is this like and how is it different from the Church's mission in our parish and community? How can we help children to take part in this mission?

2. *Think about the Church's mission.* Ask your rector to talk informally about his work, outlining the many different jobs which are part of his ministry as a parish priest.

Or look at the ordination service for priests on pages 536–548 of the Book of Common Prayer. How does it define the duties of a priest? Discuss these. As a further resource you may wish to have someone read and report on the job of a clergyman as defined in a book such as *We Have This Ministry*, by Robert N. Rodenmayer (Harper & Brothers, $2.50; reviewed in FINDINGS, April, 1959).

In the discussion that follows either the rector's talk or the study of the ordination service, think about the mission of the Church and the different parts which clergy and laity play in carrying out this mission.

Session Three

This is a work session. Have on hand all kinds of work materials that may be needed. Ask leaders to bring any resources they can find on Central America or Latin America as a whole. If this is a parish conference, pool these in a general resource file.

Use the session time for teachers to find and mount pictures for class use, to make resource cards or posters, or to make lesson plans. Try out the many activities suggested in the manual. Learn to play games and sing songs in Spanish; try some types of creative work. A good rule for teachers is to try to do themselves everything they hope a child may wish to do.

A Growing Commitment

Concern—Information—Activity! These are the keynotes of the mission study manual. While the size of an offering is always important, it is of even greater importance for boys and girls to gain a vision of the mission of the Church and to grow in commitment to its work. To give money without concern and understanding is poor education and may, indeed, be harmful. But for those parishes that make a wise use of the materials our National Department has provided, there will be no need to worry. The Church School Missionary Offering will come from joyful, grateful hearts without reluctance or compulsion.

Colegio San Justo is a day and boarding school which prepares many Puerto Rican boys for the ministry. David Alvarez, at left in front row, is a postulant for Holy Orders.

Parish Goals in Christian Education

by Donald W. Crawford

In themselves new buildings do not make good Christian education. Neither do improved courses of study or new methods of teaching in themselves make good church schools. Before all of these comes a sense of direction: Where do we hope our teaching will lead? What should we try most to do in a program of education that aims to be Christian? It is far easier *not* to ask such questions, and simply continue the traditional church school pattern; to assume we know why we have church schools and meet the problem of indifferent attendance with all manner of trivial awards. Yet we are totally unwilling to look upon our secular schools in this way. We expect them to meet the new opportunities presented by our changing concepts of the universe. We expect them to rise to the new requirements of education for electronic living. Why should we be satisfied with less from our church schools, when they are assigned the far more difficult task of fitting us for eternal life? Why should our expectations from Christian education suffer by comparison with our demands upon secular education? We have laws to compel attendance at day school, while we make Christian education optional, if not quite casual. How serious are we about the true task of our church school?

What About the Bible?

Church schools were instituted to teach the Bible. Many parents send their children to Sunday school today largely because they want them to know the Bible. What do they want them to know about the Bible? The names of some of its books? A few verses here and there that are worth memorizing? Some Bible stories? An acquaintance with some great moral principles they would do well to heed? What do we want our children to know about the Bible? Do we want them to know what the Bible is saying to us about the nature of God, and what He asks of us? About the nature of our own life, and our helplessness to save ourselves from our own destruction? About what God has done to restore wholeness to our fragmented human existence? About the new order of creation available to us in the life of God's Church?

It is not enough to study the Bible as the record of unique events in history, a great piece of literature, an unmatched collection of inspired writings, or a reliable source of religious principles. Our teaching must make plain *what* religion the Bible is talking about. We must be able to uncover the great questions confronting each one of us in our own life, already anticipated in the Bible: the question of our identity as persons; the question of purpose in living; the question of our ultimate destiny. What is my place in God's vast creation? Why was I created? To what is this life finally leading me? In the Bible, God continues to speak as He has spoken from the beginning of time. What do we hear? How do we answer? Christian education finds in the Bible the key to the way of our salvation. Any lesser treatment of the Bible is to miss its greatest treasure and its fullest meaning.

Where We Are

Christian education first of all, then, should reach us where we are—in the midst of a life we know very little about, busy with the tasks that life thrusts into our hands, moving toward an end shrouded in deep mystery. Our Christian education finds us within the Body of Christ's Church, surrounded and sustained by the grace we receive in Holy Baptism, and this makes all the difference in the world. Here we find ourselves related and bound to the lives of others in the bond of God's love for us, where alone His truth can begin to be understood. Here the Bible has something to say directly to us, because it is the book of the people God has called to be His Church in the world. Our baptism into God's Church gives us our point of view for learning the Bible. Our life together here, supported by our common worship at God's altar and quickened by our common work done in His Name, enables us to grow in understanding of our common Faith unto our life's end. Here we have meaning where otherwise there is no meaning.

We might sum up our parish goals in Christian education in this way: Through our program of Christian education we seek to provide ways in the life of our parish family by which boys and girls, men and women of all ages, can be helped to grow in their understanding of the Christian faith, and bear witness to their conviction of its truth. Our aim in Christian education is to help each one of us to realize our need of God's grace, and encourage us to enter as fully as possible into the ways through which our need is supplied in the living fellowship of God's Church, thereby gaining strength to live Christianly in the face of the relentless pressures of the secular world.

This article is reprinted from "The Parish of Christ Church, Greenwich, Conn., Christian Education 1959–1960."

SUGGESTIONS ON WHAT TO SAY

From the Chancel Steps

by William Sydnor

Advent II, December 6, 1959

POSSIBLE SUBJECT: Things Past Were Written for Our Learning

BASED ON: The Epistle

You might begin by asking, "How much do you know about medicine?" No doubt there will be lots of answers. You might then go on to ask, "How does it happen that we know all these things?" The answers you get will probably all be saying, in one way or another, that our knowledge of the subject comes to us out of the past, from older people and from books. The conclusion you and the congregation reach together will have to be stated in their words for them to understand it.

Now you can go on to another idea: our Christian faith is understandable to us because of the Bible, which is the written record of God's relations with His people in the past. Here is the way St. Paul explained it: "Words which were written long ago are meant to teach us today." (See J. B. Phillips' translation of the whole of Romans 15:4.) In the Bible itself, the writers look back at past events in order to understand God's doings among them in the present.

So we read, "The LORD is my shepherd. . . . I fear no evil; for thou art with me," and the author of the Twenty-third Psalm seems to be talking to us and helping us get over our fears through putting our trust in God's loving care.

As we listen to the Bible read in the services every week, we discover not only how God worked among men in former times, but also how He works among us today.

Immanuel Church-on-the-Hill, Alexandria, Va.

Advent III, December 13, 1959

POSSIBLE SUBJECT: The Minister's Job and Ours

BASED ON: The Collect and Epistle

"What are Christian ministers for?" or "What do ministers do?" is the kind of question with which you might begin. The answers you get will be various and will all contain some element of truth. Accept them all. If there is an answer you simply cannot countenance, be careful to disagree gently. You might say: "You may be right, I had never thought of that as being one of the jobs of a minister," or "I can see how you might get that idea, but I do not think ministers intend to give that impression."

Today's Epistle says that the ministers of Christ are "stewards of the mysteries of God." What do these words mean? *Steward* means "caretaker of something belonging to another." And what does *mysteries of God* mean? In the Holy Communion service, the bread and wine people receive are called "holy mysteries." In the New Testament, the whole Gospel is called a mystery (Eph. 6:19). So, whatever else ministers are, they are caretakers of the sacraments, through which people are given God's strengthening power. (*Grace* can have this meaning. See *More Than Words* Revised.) They are also caretakers of the meaning of the Bible—God's Word—through which is revealed what God is like and what His will is for men.

We have been talking about ministers who are clergymen. In a way, all of us are ministers—living as a Christian is sometimes called "our ministry." This includes all of the things each of us does as we "work and pray and give for the spread of his kingdom." (Prayer Book, p. 291) It may include other things as well, but it certainly includes these. (The meanings of the words *work*, *pray*, and *give* should be enlarged upon.)

Advent IV, December 20, 1959

POSSIBLE SUBJECT: Christmas Gifts

BASED ON: The Meaning of the Christmas Season

Here's a possible way to open: "Has anyone asked you what you are going to get for Christmas?" Such a question implies gifts and presents of longed-for personal belongings and toys. Younger members of the congregation are likely to speak up and describe some of them in great detail. Accept these "answers"; to little people, every question deserves an answer, and every answer deserves to be considered.

When it seems time to move on, here is a way to do it: "I know a present all of us are going to get. And it is not going to be wrapped up in pretty paper or tucked under a Christmas tree. It is God's gift to us of His Son, Jesus Christ."

"God so loved the world that he gave his only Son." Jesus Christ came that we might know how much God loves us and to help us live as children of the family of our Father who is in heaven. (Your statement of the meaning of the Incarnation will, of course, have to be yours. But it should be stated simply enough for children to grasp, and not be moralistic.)

The joy in all of the Christmas carols is the joy that is ours because of God's gift to us. God sent His Son long ago as a baby in Bethlehem; He comes also into the hearts of each one of us today. At Christmas time, we always pray that He be born in our hearts, just as He was once born in Bethlehem.

All of us know "O little town of Bethlehem." Let's sing stanzas 3 and 5 for our prayer as we get ready for Christmas. (It is well to recite each stanza slowly and clearly before singing it.) Stanza 5 makes a good Christmas prayer that all of us can learn and say every night this week.

St. John, Apostle and Evangelist, December 27, 1959

POSSIBLE SUBJECT: A Man of Prayer

BASED ON: The Saint We Commemorate

If you want your people to know about the saint we commemorate on this day, here is some data on which a talk may be based.

The St. John we remember today is one of the sons of a fisherman named Zebedee. He, his brother James, Simon Peter, and Andrew became Christ's first disciples (Matt. 4:18–22). On several occasions, John and Peter and James were present with Jesus when other disciples were not (Luke 8:49–56; Luke 9:28–36; and Matt. 26:36–46).

(The Propers for this day imply that John the Apostle and the Beloved Disciple of the Fourth Gospel are the same person, and that he wrote both the Gospel and the Epistles that bear his name. Many Biblical scholars do not share this view.)

When we study St. John's Gospel, we conclude that the Beloved Disciple is an affectionate, spiritually minded person for whom love and devotion meant more than practical matters. Another disciple, Andrew, is pictured as a practical individual (John 6:7–9). How different these two. They differ in the same way that Mary and Martha differed (Luke 10:38–42).

Both the practical and the devotional qualities are necessary to life. The folded hands of prayer give way to the rolled-up sleeves of work, and the other way around. Some of us are better at one than the other, but we all probably possess both traits and ought to exercise them both for God more than we do. (This analysis is based on *Keeping the Christian Year*, by William Sydnor. New York: Morehouse-Barlow Co., 1959.)

ADVENT EXHIBIT

The Christian Church Year, which begins on the First Sunday in Advent (November 29 this year), is not only a framework in which Church members may worship and study; it is also an opportunity to bear witness to the secular world.

Such a witness was made last December in Houston, Tex., under the initiative of W. D. Whitmire, district sales manager of Trans World Airlines. Mr. Whitmire asked his rector, the Rev. John F. Stevens of St. Timothy's Church, to design a display window for the downtown T.W.A. office. Here was a rare opportunity both to interpret the significance of Advent and to suggest meaningful observances during the weeks preceding Christmas, counteracting the all-too-prevalent superficial observances in many homes and communities.

Pictured below is the display. In the foreground are items that can contribute to helpful family observances: the Bible and the Book of Common Prayer, open to appropriate passages; the Hymnal, open to Hymn 1, "Come, thou long-expected Jesus"; and a number of booklets from various churches: "A Family Advent" (Episcopal), "Cooking for Christmas" (Roman Catholic), "Christmas in the Home" (Lutheran), and an interdenominational pamphlet, "Holidays and Holy Days at Home."

The window attracted the thoughtful attention of many passers-by. Some even went inside the T.W.A. office to obtain the booklets. The display will be repeated this year.

Sight and Sound

Christmas Films and Filmstrips

Each year we are asked to suggest new Christmas materials. This has been a lean year for films in this category, but one new Christmas motion picture has been added to our library, and it is available from most local film libraries. (Other films in this month's column, unless otherwise noted, are also available for rental from the Audio-Visual Film Library, 281 Park Avenue South, New York 10, N.Y. All films are 16mm sound; prices given are for one day's rental during the month of December. The filmstrips recommended can be purchased from the producer, local dealers, or from the Audio-Visual Film Library.)

Star of Bethlehem (Cathedral Films, color, 11 min., $8.00) is a delightful animated film. Despite the fact that the Gospel narrative is sugar-coated, most of the "facts" are there, and adults will enjoy this film as much as kindergartners.

For two years we have recommended *The Song of Christmas* (Portafilms, color, 18½ min., $12.50). We have received several enthusiastic letters about this film. For the benefit of new readers we quote from our 1957 review:

"Occasionally one comes across an unusual film which does not fit neatly into the accustomed categories. And should this film at the same time be of superior merit, the leader is likely to have an opportunity for a rare and memorable session with his group. For the unusual film makes the demand that creative thought be employed in its utilization. Our formula methods, worn out in the presentation of the common film, simply will not do in the presentation of the uncommon film.

"Such an extraordinary opportunity is provided by *The Song of Christmas*. . . . Its ingredients are the familiar carols brilliantly arranged by Roy Ringwald (arranger for Fred Waring), a visual design by Stuart Knickerbocker, and a Biblically based narration read by Alexander Scourby.

"The story begins with the Annunciation and retells the familiar events of Christmastide, including the coming of the Wise Men and the flight into Egypt. In a concluding sequence it continues with sweep and insight to seek the large implications of the Incarnation. The film arrays before the viewer the life of God's Son on earth, His ascension, and the continued devotion of His followers throughout the ages.

"The artist's technique has been to employ a mobile camera which explores and moves through his paintings of the Christmas story. A dimension of depth has been added by cutout art work, segments of which shift across the screen in a novel manner. Once the convention of this film is accepted by the audience, it increases in its ability to communicate without the benefit of living actors. Indeed, by dealing symbolically with the story material, the film is able to probe deeper and become more penetrating in its experiential effect than most available Christmas films.

"By the same token, however, the film does require a readiness on the part of the audience to accept the peculiar conventions of this sort of film technique. It is imperative that the leader preview this film and explain its technique to the audience before general exhibition. With such assistance the film may be utilized with groups as low as junior-high age. Because of the extraordinary possibilities in the use of the film, clergymen and other leaders should give consideration to its use during Advent, Christmas, or Epiphany."

The Nativity (United World, color, 20 min., $12.00) is another film which we have reviewed and recommended already (November, 1958). This film, like *The Song of Christmas,* uses art, but this time fifteenth-century Flemish masterpieces rather than modern portrayals. Again the camera moves among the paintings and, by its artistry, gives a sense of life to the art. Fifteenth-century music and the King James narration add to the effect. At times, however, the film becomes sentimental. Because of its frankness, both in the exposure of human anatomy and in its treatment of the Slaughter of the Innocents, the film should probably be shown only to adult audiences.

This limitation is realistic for our times, but it is tragic, too, because there is great art in this film. It is simply our hesitancy to face life, the same hesitancy which cloaks coffins in flowered "blankets," that prevents this film from being appropriate to all age-groups.

For a scholarly treatment of the Nativity, for adults and for junior-high students and above, we suggest *Holy Night* (Cathedral Films, 30 min.; color, $22.50, black and white, $15.00). This is the first in "The Living Christ Series." *Child of Bethlehem* (Cathedral Films, black and white, 22 min., $10.00) is an

From *The Song of Christmas* (Portafilms).

old, familiar film that is still usable with younger audiences.

New Sound Filmstrips

A significant series of sound filmstrips has just been released by Family Filmstrips. It is given the general title, "Understanding the Bible Lands Series." In the series is a kit of four sound filmstrips entitled *The Homeland of Jesus* ($25.50). While the entire series will be reviewed at a later date, attention should be given immediately to the first filmstrip in the kit, titled *Land of Jesus' Birth* ($6.50 for filmstrip, $3.50 for record).

Photographed in Palestine, this remarkable filmstrip presents the historical geography of the world in which God's Son was born. The authenticity and reality of the filmstrip offer a unique experience in Christmas materials. It is highly recommended for use with audiences of junior age and above.

A second kit in the "Understanding the Bible Lands Series" is *Where Jesus Lived* ($11.00 for two filmstrips and one record). This kit, comprised of *Where Jesus Was Born* and *Where Jesus Worked*, is designed for primary pupils.

Where Jesus Was Born is of interest during the Christmas season. However, because it deals with the boyhood home of Jesus in Nazareth as well as the Nativity story, it is even more suitable for general church school use. For Christmas, it would seem wiser to purchase only *The Homeland of Jesus* kit mentioned above and to write special scripts when using it with primary pupils. Actually, most of the photographs included in the kit for primary children are also found in the kit for older groups.

Previously Recommended

For other Christmas materials, one has only to look back to the past two years of "Sight and Sound." Other titles favorably reviewed here include:

Films: *To Each a Gift* (Family Films, color or black and white, 30 min., available from Concordia Films, 3558 S. Jefferson Ave., St. Louis 18, Mo.) and *Twelve Days of Christmas* (color, 22 min., $25.00 rental from Brandon Films, 200 W. 57th St., New York 19, N.Y.). Filmstrips: *Stories About Our Christmas Carols* and *Stories About Our Christmas Customs* (both Family Filmstrips, $10.00 each including a record). From the years back, the filmstrip *When the Littlest Camel Knelt* (Cathedral Films, color, 45 frames, $10.00; with records, $15.00) may also be recommended.

Record Reviews

With the abundance of Christmas music on records, it would seem that another release is uncalled for. However, *Christmas Music* (Overtone 11, $4.98 from the Audio-Visual Library) justifies itself on several counts. Musically it presents a fine performance by the boys and men of the choir of Trinity Church, New Haven, Conn. (G. Huntington Byles, choirmaster). It reflects more of a devotional understanding of Christmas than similar recordings we have heard. The selections include a number of unfamiliar carols without the feeling that someone has strained himself trying to find the unusual.

One or two of the selections might be played several times in a church school class, giving the pupils an opportunity thoroughly to understand and enjoy the words as well as the music. "Good King Wenceslas" is given a fine dramatic performance almost sure to catch the imagination of older primary and junior pupils. The lyrics and performance might suggest creative activities for the class to carry out as follow-up to the recording.

Christmas Carols: Leroy Anderson (Decca DL 8193, $3.98). Here a large orchestra performs a score equal to the possibilities of coloration that only a large orchestra affords. This recording will not find use in a church school class, but it may serve well at parish parties.

"Ways We Learn" Exhibit

If you are wondering what the photograph of Ursa Major is doing on this page, you guessed wrong if you thought it was the Christmas Star. It is the recurring motif in the photographic exhibit "Ways We Learn," which has been produced by the Division of Audio-Visual Education. The exhibit of sixteen panels (22 by 28 inches each) begins with the nature of the world we live in—or at least its nature as we experience it. It then proceeds to illustrate how educational methods and materials used in the church school are based on the ways we learn about the world.

A summary sentence from the exhibit may be worth repeating: "We are whole men, and every faculty given us to perceive and experience this world is a way, an entry, through which truth may enter and by which the finger of God may touch us."

"Ways We Learn" is designed to be used by parishes and dioceses in leadership training. The exhibit will probably find its greatest usefulness when displayed in conjunction with a short, intensive training program or conference.

The exhibit is on loan from the Audio-Visual Library. The rental is $8.00 (plus the costs of shipping and insurance) for a period of two weeks. It is to be understood that the exhibit is to be displayed in one location only for the single rental fee.

Spiral nebula in Ursa Major, photographed by the 200-inch Hale telescope of the California Institute of Technology.

News

The new fall supplement to the 1958 catalogue of the Audio-Visual Film Library is being mailed to all parochial clergy. Our expanding library not only reflects increased use of films in the Episcopal Church but a keener sense of what makes a good film. In a few years our library will be an important national depository of religious films.

By the time this has gone to press the sixteenth International Conference on Audio-Visual Religious Education, held at Green Lake, Wis., will have taken place. We hope to report at some future time on the findings of that conference. While a number of Episcopalians attend, far more might be expected to do so—not only in terms of our relative strength, but for the strengthening benefits which would come to our Church from a fuller participation in this annual conference. Next year's International Conference will be held August 17–23 at the University of Colorado in Boulder. For further information about this conference, or information about the printed lecture transcriptions from the 1959 conference, drop a post card to the Division of Audio-Visual Education, 28 Havemeyer Place, Greenwich, Conn.

—JOHN G. HARRELL

Book Notes

Edited by Charles E. Batten

***Christian Proficiency**, by Martin Thornton. Morehouse-Barlow Co., 1959. 200 pages. $2.75*

In his former book, *Pastoral Theology: A Reorientation*, Fr. Thornton (a member of the Oratory of the Good Shepherd) stressed the idea that most of the emphasis in parish planning should be placed on the needs and direction of the faithful remnant within the parish, the "proficients" as they were described by medieval writers. Those who accept his basic premise will be happy with this selection of the Episcopal Book Club in which the author offers to these same faithful souls a design and rule by which they may progress toward spiritual maturity. The author succeeds in presenting ascetical theology in a manner which should prove to be helpful to the layman who wishes to be a proficient Christian as defined in the book.

***I Believe in the Church**, by Elmer G. Homrighausen. Abingdon Press, 1959. 108 pages. $1.50*

***I Believe in Man**, by Frederick Keller Stamm. Abingdon Press, 1959. 77 pages. $1.50*

Here are two more volumes in the "Know Your Faith Series," which are written in "simple, nontechnical language to help answer every person's questions about his beliefs and to aid in strengthening his faith." Dr. Homrighausen presents a readable and interesting discussion of the Church from a Reformed point of view, stressing the idea that the Church is the instrument of God, and that it is a redeemed, forgiven, and forgiving community. As such, the Church has a responsibility to witness to the Gospel, to right social wrongs, to maintain and bear witness to the Christian tradition, to act as a school of religious nurture, and to be the community of worship. Episcopalians will certainly wish to supplement it with other material giving more attention to liturgical worship, sacramental living, the historic episcopate, and the ministry of the laity.

Dr. Stamm throughout his entire volume gives a testimony to his title, for he really does believe in man! It is refreshing to have this view in these days when men and their potentialities are being so depreciated. While the picture of man presented is an optimistic one, the author does not close his eyes to the evil and sin in human beings. In fact, there is much emphasis on how, with God's grace, sin and evil may be overcome. Many of the illustrations and stories come from Dr. Stamm's rich experience of forty-five years as a Christian minister.

***The English Carol**, by Erik Routley. Oxford University Press. 1959. 272 pages. $5.00*

Dr. Routley, lecturer on church history at Mansfield College, Oxford, and the author of several books on church music, now offers a book of special interest to clergy and choir directors. The English carol is described in detail, beginning with the medieval manuscript tunes and continuing on to the early ballad carols, the period of the Puritan suppression, the Victorian era, and the carols of today. A sampling of the carols of other countries, including America, and a history of the "Festival of Nine Lessons and Carols" with service lists from King's College Chapel, Truro, and Addington Parish Church, conclude the book. Choirmasters will find the book most useful. Not only is a wide selection of carols discussed as to origin and quality, but readers are told in what collection they may be found. Highly recommended. *(Claude Means)*

***Miracle Plays**, adapted by Anne Malcolmson. Houghton Mifflin Co., 1959. 142 pages. $3.00*

This book is composed of seven medieval plays adapted and simplified for amateur acting groups. The plays retain the simplicity and directness, the meter and quaint flavor of the original. Most are adapted from the English medieval mystery and miracle plays. "The Nativity," from the York Cycle of mystery plays, and "Herod and the Magi," from the Coventry Cycle, are particularly appropriate for Christmas or Epiphany. Either play can be adapted for chancel presentation or can be performed around an outdoor crèche. *(Elinor M. Eccles)*

***This Holy Estate**, by Herbert F. Reichert. Christian Education Press, 1959. 56 pages. Paper, $1.00*

This practical manual of premarital counseling is based on the marriage service of the Evangelical and Reformed Church (now part of the United Church of Christ). The custom of reading the service to the couple who come for a premarital interview is a fairly common one, and since there is not too much variation in the services used by the major denominations, ministers of other communions will find here many insights they may use as they base their counseling on the format of the service itself. The meaning of Christian marriage, the responsibility of beginning a family, marriage as a community concern, and the blessing and sanction of the Church are the major topics treated. This is a very helpful volume.

***My God and My All: The Life of St. Francis of Assisi**, by Elizabeth Goudge. Coward-McCann, 1959. 317 pages. $4.95*

A popular English novelist and dedicated Christian has placed us further in her debt with this keen and sensitive biography of St. Francis of Assisi. We Episcopalians are often ignorant of these giants of the Christian faith who helped to create the civilization of which we are heirs and stewards. We can augment our knowledge and find new appreciation for St. Francis by reading this volume. Most of its pages are biographical, giving a strong picture of the man himself. His words are quoted sparingly, but sufficiently to let us know his mind and spirit. St. Francis went far beyond most men in devotion to Christ and saw Christ in every man, especially the poor and the sick, whose suffering reminded him constantly of our Lord's suffering. As long as love and honor, humility and holy obedience are human virtues, St. Francis will be one of their chief examples. This book may be reviewed for study groups as well as being read individually. *(R.U.S.)*

***Preparing for the Ministry**, by Charles F. Kemp. The Bethany Press. 128 pages. Paper, $1.50*

This handbook is written primarily for high-school and college students from the standpoint that Christian vocation may be either to the ministry or to some lay profession or occupation. It seeks to provide helpful information both for those who have not yet decided whether their vocation is to the ministry and for those who have decided that it is. The question and answer form is used, so that a young person can readily turn to such topics as: "What is meant by a 'call' to the ministry?" "What are the personal qualifications?" "Does a person have to be a leader?" "Why is so much education necessary?" There are good sections on the values and limitations of mental and psychological tests, on planning a college program, and on temptations peculiar to the ministry. Though there is no discussion of the implications of the term *priesthood*, clergy and youth advisers will find that this book deals constructively with many questions that interested young people either are likely to ask or ought to ask but are likely to overlook. *(Edric A. Weld)*

***God, Sex and Youth**, by William E. Hulme. Prentice-Hall, 1959. 179 pages. $2.95*

Here is one of those rare books that will be appreciated equally by high-school young people and their counselors. Discussing the pressures of going steady, the marks of affection, wholesome dating, persons and situations to avoid, immature reasons for getting married, and habit patterns that carry over into marriage, Dr. Hulme's approach is neither mushy nor needlessly anatomical nor sentimentally religious. Almost every situation is illustrated by typical stories from the author's experience in counseling.

In the center of the book is a superb chapter on the Christian structure of life and the qualities that are needed for a wholesome courtship and a wholesome marriage. The influence of family attitudes on the expectations of children is not overlooked.

My sole regret is that young people have had to wait until 1959 for this book to be written. It undergirds the best of Duvall's *Facts of Life and Love* with a solid Christian framework and with a stronger emphasis on the total personality and on looking ahead to future family relationship. *(Edric A. Weld)*

***Scrapbook of Real-Life Stories for Young People**, edited by Lillian and Godfrey Frankel. Sterling Publishing Co., 1958. 224 pages. $3.50*

We were eager to see this book as a possible source of discussion starters for class sessions and a way to help church school teachers realize what young people want to talk about. That, however, was not the purpose the editors had in mind. Far from being open-ended, most of the stories are deadeningly final, more closed up (or tied off) than similar items in last night's paper. But we cannot reject a book for not being what it was never intended to be. It *can* be a source of fascinating tidbits of information and incidents on a multiplicity of subjects from animal antics to space shots. Many of these odds and ends are things that youngsters nine to thirteen like to hear about. For older young people it is a book for browsing and for finding things to talk about. The shortness of the articles —one to three pages—makes the book attractive even to the unenthusiastic reader, and the variety of subjects should give everyone some satisfying selections. It can also lead the way to better reading of today's newspapers. Such incidents as these are always cropping up, and they can tell us that people of all ages are meeting the challenges of our confusing culture with ingenuity and courage. *(Eleanor E. Sandt)*

***The Thanksgiving Story**, by Alice Dalgliesh, illustrated by Helen Sewell. Charles Scribner's Sons, 1954. Unpaged. $2.75*

The illustrations in this book are worth the price. They are very lovely, on the primitive side, and "right" for five- to seven-year-olds. The story is simple, true to historical fact, and centering around one family's experience on the *Mayflower* and in the new land which became their new home. Children a little older will read the book themselves and with pleasure. There are very few books for young children on this theme. As a seasonal treasure, this one can't be topped. *(Maxine Thornton)*

***Tell Me About Christmas**, by Mary Alice Jones. Rand McNally & Co., 1958. 72 pages. $2.50*

This is the sixth in the series of "Tell Me" books which deal with many aspects of the Christian faith. Dr. Jones has a real skill in communicating these basic ideas to children between the ages of six and eight years; some parents have had good luck with these books with children both younger and older than this. This particular book actually helps children to see the meaning of Christmas in everyday life; it shows what experiences children can have during the Christmas season and points to the Church's message throughout the world. It is highly recommended as a source book for all church school classes as well as for gifts to children in the proper age-span. *(Randolph C. Miller)*

***The Mighty Ones**, by Meindert De Jong. Harper & Brothers, 1959. 282 pages. $3.50*

This is a retelling of early Old Testament stories. The "mighty ones" are men and women whose lives are a witness to their faith in God. The author's selection of characters is based on St. Paul's list in the eleventh chapter of Hebrews. As in many Bible storybooks, the scriptural account is filled out with details of "what might have happened," but, on the whole, these details are in keeping with the spirit of the stories selected and will enliven them for junior readers. The stories are retold in a manner that is vigorous, filled with humor and with insight into the personality of each character presented, and at times even poetic. *(Elinor M. Eccles)*

***In City, Town, and Country**, by Paul R. Hanna, Genevieve Anderson Hoyt, and Clyde F. Kohn. Scott, Foresman & Company, 1959. 424 pages. $2.80*

This is the teacher's edition of a third-grade social studies book in the Scott, Foresman Basic Social Studies Program for primary grades. Part I is a detailed discussion of third-graders and of ideas and procedures useful with these children. Part II gives detailed lesson plans for using the pupil's text, which is contained in Part III. Directors of Christian education and third-grade teachers will find this book interesting and useful as an example of what third-graders study in school and of the ways of teaching that are recommended. Similar books are available for first and second grades. *(Agnes Hickson)*

ITEMS

Plays, Pageants, and Services for Christmas • Junior Handbook • Visitors and Staff Appointments

A NEWLY REVISED list of "Plays, Pageants, and Services for the Advent-Christmas-Epiphany Seasons" is now available from the Children's Division. The list contains titles and descriptions of some thirty plays, pageants, and drama-services, as well as a list of materials to help the pageant director. There is also a listing of materials for parents to use in the home.

The Division also has available the following pageants and services in mimeographed form: "The Secret Way," "A Christmas or Epiphany Candlelight Service," "The Christmas Story in Music," "The Good Night," "The Nations Shall Come to Thy Light," "Tobiah's Prayer," "A Service for Christmas Eve Afternoon," and, for use in the home, "An Advent Family Service" and "A Christmas Family Service." "A Service for Christmas Eve Afternoon," a pageant service by the Rev. Harold Bassage, is new in the list this year.

The Division will supply sample copies of the list, enough copies of the mimeographed pageants for cast and director, and up to fifty copies of the home services to any parish free of charge. Address requests to the Children's Division, 28 Havemeyer Place, Greenwich, Conn. If larger quantities of these items are desired, they may be remimeographed locally, without securing permission, by the individual parishes.

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THE FIRST ISSUE of the 1959–1960 Episcopal Young Churchmen's Junior Handbook has been mailed to subscribers. It is a double issue, containing suggestions for a series of meetings for youth advisers together with helps in leadership training and program planning. The second issue will present missionary programs for junior-high groups and will be mailed in December. The third and final issue will bear a spring date and will carry additional program helps. The Junior Handbook costs $1.00 per year and can be ordered through the Youth Division, 28 Havemeyer Place, Greenwich, Conn. Checks, payable to Lindley M. Franklin, Jr., Treasurer, should accompany each order.

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TUCKER HOUSE in Greenwich, Conn., where the offices of the Department of Christian Education are located, continues to entertain a number of distinguished visitors. The latest arrival is the Rev. Samuel K. Horie, professor of psychology at Naniwa College and Pool Episcopal College in Osaka, a priest of the Nippon Seikokai, and chairman of its Department of Christian Education. His parish is St. Peter's, Nishinomiya, in the Diocese of Osaka. He was sent here by the Nippon Seikokai, in cooperation with our Overseas and Christian Education Departments, to become acquainted with what our Church is doing in Christian education.

An earlier visitor was the Rev. Faik Haddad, vicar of the Anglican Church in Ammon, Jordan, who is now a graduate student at the Episcopal Theological Seminary of the Southwest, Austin, Tex. Another visitor and graduate student was Mr. Malcolm Saunders, formerly of Emmanuel College, Cambridge, England, and now enrolled at the Episcopal Theological School, Cambridge, Mass.

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THE IMPORTANT POST of Executive Secretary of the Unit of Evaluation in the Department of Christian Education has been filled by the Rev. Edric A. Weld, already well-known to readers of FINDINGS. Like his predecessor, the Rev. Francis W. Voelcker, who is now rector of All Saints' Church, Brooklyn, N.Y., Mr. Weld first came to the Department as Associate Secretary in the Division of Curriculum Development.

The new Director of Windham House, New York City, graduate school for women workers in the Episcopal Church, is Dr. Johanna K. Mott, who has served the past three years as director of the Training Program for Parish Assistants in Christian Education and also the past year as Executive Secretary of the Leadership Training Division. Her successors in these posts have not yet been named.

The Rev. Smith L. Lain, Associate Secretary in the Division of Curriculum Development, in charge of producing materials for very small church schools, is now working full-time in Greenwich. For the past year he has been living in Parkville, Mo., and devoting part of his time to the National Town-Country Church Institute, Roanridge, Mo.

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THE *International Journal of Religious Education* commemorated its thirty-fifth year of publication in September with a special issue entitled "What Is Christian Education?" Its four main sections consider: "How does Christian education take place?"; "Why do we teach?"; "How do we teach?"; and "Who is responsible?" Copies might well be distributed among vestry and Christian education committee members, teachers, and parents. Order from the *International Journal*, Interchurch Center, Box 303, New York 27, N.Y. One to five copies, 50 cents each; six to nineteen copies, 40 cents each; twenty to ninety-nine copies, 30 cents each; one hundred or more copies, 25 cents each.